



VINDICATION

OF THE

PROPHET OF ISLAM

Peace and blessings of God be on him.

WITH

**A SCHEME FOR THE AMALGAMATION OF
INDIAN COMMUNITIES INTO ONE NATION
THROUGH ONE RELIGION.**

8th ENLARGED EDITION.

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8	17	sacrifice	sacrificed
12	1	principles	principled
12	2	all	als
12	3	and	anl
14	11	merciful	merctful
21	2	to illuminate	to the
52	29	guidance	guidacce

بسم الله الرحمن الرحيم نحمده و نصلى على رسوله الكريم

Vindication of the Prophet of Islam.

**Some of the most admirable and epoch-making
Reforms effected by the teachings of the
Holy Prophet Mohammad (peace and
blessings of Allah be on him)
which stand unparalleled in
the history of the World.**

IT is not possible within the limited compass of this small book to dilate upon and give readers even an outline of the greatness of the soul of the Holy Prophet Mohammad—Peace and blessings of Allah be on him—and the epoch-making achievements and reforms he made in Arabia which eventually revolutionised the whole world by bringing 70 crores of souls (according to the figures published by the League of Nations) under his banner and into the fold of Islam.

It would require volumes to recount his achievements and the resultant good to humanity ; however, it would be only just to his blessed memory to summarise a few of his achievements in this short space.

1. Unity of God—Before the advent of the Prophet of Islam—Peace and blessings of Allah be

on him—the people who had been given scriptures as well as those who were not, both had become corrupt and debased. Instead of worshipping one God all nations had plunged into the belief of plurality of God and in idolatry. The Jews believed in Ezra as God ; the Christians took Jesus for God or as the Son of God ; they also made an idol in the image of Mary and worshipped it. Then there were multitudes of people who worshipped the sun, the moon, stars, fire, water, animals, stones, etc. People worshipped almost anything which appealed to their imagination. We have not to go far to find such belief even in these times of advancement as survivors of the past.

In those times Arabs were confirmed idolators. They had 360 idols in Kaba which they worshipped one per day as a separate God before which offerings were made which became the means of their maintenance. In fact the institution of idol worship was firmly established as it was their stock-in-trade for making their living as tribes from towns and villages came to Mecca to worship idols and such traffic brought them trade and money.

Therefore it was quite natural that the worship of one invisible God would strike at the root of their idol worship and would result in their losing the means of their subsistence. In the face of the opposition from the whole Arab nation, the Prophet of Islam—Peace and blessings of Allah be on him—after having suffered indescribable persecutions and privations succeeded in convincing them and winning them over and thus sweeping away root and branch all the gross idolatry of Arabia for ever and inculca-

ted in them the belief of oneness of God, that worship was only due to the Almighty God alone, Who was the Creator of the whole universe, Sustainer of all people the Lord of all ages, the King of all places and the Source of every power, physical or spiritual.

2. Every Nation had a Prophet—He repudiated the firm—rooted belief that Prophethood had been confined or reserved by God for any particular tribe or race or for any particular generation or for any particular country because this would bring a charge of partiality and favouritism against the Creator as having favoured a certain race, or generation or country in preference to others as such belief would amount to a denial of His Providence providing for the whole world without distinction.

The Prophet of Islam—Peace and blessings of Allah be on him—bore testimony to the truth and validity of all the Prophets who appeared among all the nations in different ages and in different countries as will be seen from the below verses.

“And there is no nation but there has passed among them a Warner” (XXXV : 22) also. “And We have sent no Apostle but with the language of his people that he may explain to them clearly.” (XIV 4.)

Therefore a Muslim believes and shows respect to all religious personalities such as Budha- Zoraster, Krishna, Rama, Moses and Jesus, &c. Peace and blessings of God be on all of them.

Muslims have great respect for Jesus, whereas mark the difference even in these enlightened times, there have been and still are millions of Christians

reviling the Holy Prophet of Islam thinking it a meritorious deed. In the same way a Muslim respects Krishna and Baba Nanak but Swamy Dayanand and his followers the Arya Samajies revile all the Prophets more especially the Holy Prophet of Islam—Peace and blessings of Allah be on him—in such a way as to create bitter feelings amongst Hindus and Muslims resulting many a time in riots and bloodshed.

To acknowledge and admit that the Founders of all the different religions were Holy Prophets, sent and raised by God and to reverence them as such, is the key note for establishing peace and striking at the root of dissensions amongst all the different nations of the world and allaying communal disturbances.

All honour is due to Master Prophet Mohammad—Peace and blessings of Allah be on him—who promulgated such a teaching in justice to the previous Prophets. Such a sublime commandment was not issued by any other Prophet and is not to be seen in any other religion except Islam.

3. Religious Tolerance—He taught that in spite of difference of religion people ought to live in peace and amity with each other and should not quarrel over religious matter. If a man has the truth, he need not quarrel over it, he has but to present it and it will of itself conquer the hearts of the people. He therefore permitted even Christians to conduct their service in his Mosque, an instance of large-hearted toleration which is hardly to be met with even in this advanced twentieth century.

4. Religious warfare—He always laid emphasis on the point that Muslims should never be the first to attack ; they should on the other hand fight only in defence. He always enjoined upon his followers never to kill in battle women, children, clergymen, old men and those who were unfit for war. He taught that those who laid down their arms should not be killed. Trees should not be cut down, buildings should not be demolished, towns and villages should not be razed, and if he ever came to know that these instructions were violated he was very much displeased and those guilty of such misdeeds were brought to book.

5. Intoxication—People all over the world have now begun to learn how very ruinous and mischievous is the use of intoxicating drinks. During last war Mr. Lloyd George reported to have said “We are fighting Germany, Austria and Drink and as far as I can see the greatest of these deadly foes is Drink. Drink is doing us more damage in the war than all the German submarines put together.”

However, the Christian Nations have not yet been able to safeguard and protect themselves from this ruinous habit, nor there is any hope of their freeing themselves from this monstrous vice—because of their religious belief that Jesus Christ performed the miracle of transforming water into wine therefore they have received drinks with open arms and with joyful feeling, in the same way the other nations throughout the world are addicted to and have given themselves up to drinks more especially on joyful occasions and on holidays they indulge in drinks as a matter of course and as religiously bound.

Before the advent of Islam, Arabs as a nation had sunk deep and were steeped in this horrible vice of drink so much so that they were using drinks in place of water but Lo ! after the advent of Islam, the teachings of Prophet of Islam—Peace and blessings of Allah be on him—had such a marvellous effect that when the Arabs heard of the verse revealing the Divine truth about shirking and avoiding drinks, those who had the goblets of wine in their hands ready for drinking threw them out instantly and those that had vessels or barrels of intoxicating drinks in their homes at once emptied their contents and all intoxicants began to flow in the streets of Madina as if rivers had overflown their banks. These facts have been noted by Historians and recorded in books as a lasting tribute to the Prophet of Islam—Peace and blessings of Allah be on him.

Has any Prophet, any Reformer or any Government such an achievement to credit with? Even force of arms cannot accomplish what the Prophet of Islam—Peace and blessings of Allah be on him—did at a stroke. Such a change of mentality in a most depraved nation is an achievement so rare that it cannot be found anywhere else in the annals of the history of the world.

6. Shift from Fornication to Chastity—In Arabia fornication was practised so openly and to such an extent that they used to take pride in it and boast of it as a rare virtue. They had given themselves up to beastly passions and sexual pleasures. It needed a Prophet like Mohammad—Peace and blessings of Allah be on him had to come to the rescue of women and to stamp out this most dreadful

evil which was rampant among Arabs of pre-Islamic times.

Arabs had drinking and dancing parties five times daily which gave rise to debauchery and social evils. The Prophet of Islam—Peace and blessings of Allah be on him—closed up such parties altogether and thus stopped the free intermingling of men with strange women, also stopped strange men and women keeping company in solitude and coming in contact with each other. Not only this but enjoined on men that with the exception of very close relatives no man should look at women or at their being dressed in finery. That if a man were to cast a look at a woman accidentally or unintentionally he should at once cast his sight down and not to look at her for a second time ; in this manner he inculcated in Arabs the proper way to chastity. People of these so called civilised times are no less steeped in such vices and so long as they do not act upto the golden precepts of the Prophet of Islam—Peace and blessings of Allah be on him—they will never be able to save themselves from this vice which is the root of social evil.

7. Gambling—The Prophet of Islam —Peace and blessings of Allah be on him —Placed a ban on gambling by denouncing it as a great sin; the ruination caused by the practice of betting in races, speculation in prices of various commodities &c have driven many people to suicide; the passion for gambling has brought starvation families and has wrecked many a life therefore prohibition of gambling, games of chance, lotteries &c. is such as to save Muslims from all sorts of trouble.

8. Interest—He also prohibited the giving and taking of interest denouncing the practice in strongest terms and thus saved the Muslims from the tyranny of the capitalists.

9. Infanticide—Birth of a female was supposed to be very degrading. Therefore they used to bury alive a female baby when she was born, the Prophet of Islam—Peace and blessings of Allah be on him—denounced such atrocity and declared that perpetrators of such cold-blooded murders will have hell for their punishment, whereas he gave the happy tidings that such persons who will rear and bring up their female born with love and proper care will attain heaven. In this manner he rooted out this evil custom from amongst Arabs and thus became the Redeemer of the female sex.

10. Human Sacrificed—Human sacrificed was offered at the altar of idols as religious rited and ceremony. The Prophet of Islam—Peace and blessings of Allah be on him—put an end to this altogether and in its place put in vogue sacrifice of camels, cows, and sheeps and gave out as explanation that in this world it was universal rule that anything of less importance and value was sacrificed for a higher one, in the same way an animal should be sacrificed for a human being and in accordance with the same principle a human being should sacrifice his or her sensual desires for pleasing the Creator ; such should be their aim and object while offering sacrifice of an animal.

11. Constant Bloodshed—Arabs were known for their barbarity and for nursing feelings of enmity.

They used to get excited in trifling matters of disagreement and used to plunge daggers in the hearts of the offending persons which generated enmity in their families, clans and tribes, and hostilities were carried on for generations.

The Prophet of Islam—Peace and blessings of Allah be on him—denounced this and explained to them that by joining Islam they had become spiritual brothers, they should therefore have brotherly feelings and true love for each other and should become Muslims in the true sense of the word and thus they became peaceful-citizens spreading peace and amity throughout the world.

12. Thefts and Plunders—Thefts and plunders were considered by Arabs as their birth right; with them it was an avocation and as such they formed themselves in bands for the common purpose of looting and seizing the goods of travellers. This was considered by them as lawful as any profession to make their living and make money besides.

The Prophet of Islam—Peace and blessings of Allah be on him—made it clear to them that such acts were most improper and wrong and extremely detestable. To take another's property by force or by theft was a very great sin according to Islam, therefore this was strictly forbidden. He formulated a law for inflicting such deterrent punishment for thieves and robbers that stamped out this long established evil and gave a lasting blow to it.

Furthermore, he explained to them that the travellers who were coming to their country deserved consideration and should be taken for their guests

and should be given shelter food and any help they required. Thus he changed their mentality and implanted in their minds the beauty of friendly welcome and hospitality to the townspeople and to the new—comers. From the time of the Prophet of Islam—Peace and blessings of Allah be on him—the Arab nation has been renowned for its hospitality. A poor Arab giving his last penny to entertain his guests has been a common occurrence and foreign visitors to Arabia will testify to this. In fact Arab hospitality has been proverbial throughout the world.

What a change brought on by Islam's Prophet—Peace and blessings of Allah be on him—to change thieves and highway robbers into most obliging and most hospitable beings on God's earth was not a small achievement or no small miracle.

13. Polygamy—Also in those days Arabs could marry and have sexual intercourse within the prohibited degree of kindred. Rapine and incest raged supreme and not infrequently mothers, aunts, etc were taken as wives, it was to prohibit this unnatural and horrible custom the words "Your mothers are now prohibited to you" that were revealed in the Quran. The Prophet of Islam—Peace and blessings of Allah be on him—strictly prohibited and stopped these.

Also Arabs used to have unlimited number of wives. This was an established order in those times. The Prophet of Islam—Peace and blessing of Allah be on him—revoked this and placed restrictions by limiting the number of wives to four in the most and that also under such stipulation as could be observed

and carried out only by persons of rare purity who were obliged to take recourse to having more than one wife under unavoidable circumstances. Thus the door of polygamy was practically closed for the greater majority of people.

14. Divorce—Arabs had no consideration whatever for their wives and were tyrannising over them in the way they liked and were divorcing them at their sweet will to suit their own whims and fancies. The Prophet of Islam—Peace and blessings of Allah be on him—stopped such oppression on the part of husbands and made it clear that a wife has the same rights over her husband as a husband has over his wife and they should mutually treat each other with love and any dispute or disagreement should not precipitate divorce. In such case their relatives should step in and try to conciliate them and to get them reconciled. If all efforts failed to bring them to an agreement, then and then only they should be divorced from each other. To the degree to which a husband is entitled to divorce his wife, the latter also is entitled to the same extent to free herself from her husband.

15. Intercession and atonement—He changed the mentality of intercession and atonement by inculcating in most certain terms that every one has to answer for his actions and no one can take away from him the burden of his misdeeds and responsibilities.

16. Fraternity—The Prophet of Islam—Peace and blessings of Allah be on him—has established a world-wide fraternity, and a universal brotherhood

and unity of mankind. Its democratic principles and cosmopolitan nature, are well known to all. Islam abolishes all invidious class distinctions and thus sounds a deathknell to all race prejudices, and superiorities based on caste or colour alone. Its only criterion of superiority is virtue and service to humanity. Islam does not foster "untouchability." We are never confronted with colour problems nor with sex bars. In a mosque, even a negro slave can stand shoulder to shoulder with a king, a slave is to be fed and clothed in the same way as his master. Islam has taught and in practice has achieved a complete equality of mankind. Lewis Brown says, in his book *This Believing World*:—"The supreme gift of Islam was the ideal of unity, which it drilled somehow into the heads of a hundred races—not merely the unity of God but even more, the unity of mankind."

17. Live Peacefully and obey the Government implicitly—Arabs in those days yielded obedience to no rules and recognised no Government. They set at naught any law or administration. The Prophet of Islam—Peace and blessings of Allah be on him—imbued in them teachings and tenets that they should obey and yield to the Ruler or Government of the time in observing strictly the laws promulgated. That in case of their finding any law of the Government as being unjust, oppressive or inequitable they should with all due respect bring to the notice of the Government such acts and make suggestions for desired alterations by convincing the Government of their true perspective, but under no circumstance or on no account should they use

editious methods or start seditious propaganda. That in spite of all such lawful and respectful persuasions if they found the Ruler or the Government obdurate or adamant by not giving ear to their appeals even then they should bear with patience and endurance. In the event of the matters reaching such culminating point or climax that they can have no more endurance, than to leave the country if such Government in perfect peace and to seek habitation in some other country but never to be turbulent and never to try to wreck the Government whom God had appointed as their sovereign and God only knows what is best.

What sublime, serene and peaceful teachings! One may search through the pages of the scriptures and tenets of all other religions but he will search in vain to find such excellent and peaceful precepts in cementing the connection between the Ruler and the ruled.

18. International peace—The Prophet of Islam Peace and blessings of Allah be on him—has also laid down rules for the settlement of a modern problem, which is threatening to destroy world-peace, viz., international disputes. The Holy Quran taught the Muslims a formula to settle international disputes 1350 years ago, which the West has achieved now, at the acme of its civilization. It laid the foundations of a nucleus which contemplate a body like the present League of Nations. The Holy Quran says that as soon as there are indications of disagreement between two nations, the other powers instead of taking sides with one or the other should

at once serve a notice upon them to submit their differences to the League for settlement. But if one of them refuses to accept the award of the League and prepares to make war, the other nations should all fight against it. The unsatisfactory condition of the present League and its apparent inertia, are due to the violation of this important principle of equity.

19. Dumb Animals—The Holy Prophet's beneficence and mercy were not limited to human beings alone, since he was equally merciful to 'our dumb friends', *viz.*, animals as well. The Westerners are establishing societies for the prevention of cruelty to animals, in the Dominions and it seems a new institution but the Holy Prophet established laws for prevention of cruelty to animals 1350 years ago. He exhorted the people to attend to the needs of our dumb friends and prohibited his followers from branding the horses and mules on the face. Similarly, on one occasion he stopped a few young men from making target of a live hen which was bound down. The Holy Prophet Mohammad—Peace and blessings of Allah be on him—was indeed a blessing for the whole world.

20. The most successful Prophet—The Prophet of Islam—Peace and blessings of Allah be on him—conquered and won over the heart of unruly Arabs so very completely that he gained from them unconditional and implicit obedience to his every word. It is impossible to find in the history of the world a single instance in which an individual's words were so thoroughly acted upon without the least resistance.

His teachings about having compassion for and sympathising with God's creation were remarkable in the extreme. He enjoined that to do good to anyone who does us good was nothing more than what was justified, therefore it was virtue of too common an order. To initiate good or to do good at first hand without any selfish motive was a virtue which would be placed in the second rank and to do good and to extend sympathy to such an extent as blood relatives or as parents feel for their children was virtue of the highest order.

As for retaliation Prophet Moses' teaching was that if some one gave us a blow we should give him a blow in return. Whereas Jesus Christ taught that if a person slapped us, we should present to him another side of our face to be slapped also. While the Prophet of Islam's teaching is that if any person causes us affliction or hurts us, we must weigh in our mind and consider whether it would be best for the betterment of the offending party in punishing him in return or in forgiving him. If punishment be thought best for correction to mete it out in proportion to injury received but leaving aside vindictive feelings if it be thought that the guilty person has really penitent and forgiveness will have more and better effect on him than punishment, in that case the best course would be to suffer injury and let bygone be bygone and pass over it and God will reward such a person for his generosity and greatness of soul. In short Prophet of Islam—Peace and blessings of Allah be on him—transformed and changed the mentality of the pre-Islamic Arabs who were apparently human beings but in their behaviour

acted like wild beasts and taught them high morals not only this but made them virtuous in duties of life and from this stage they became pious and Godly and became shining illustrations for the world. May the gracious Allah shower His choicest blessings on our beloved and Holy Prophet Mohammad—Peace and blessings of Allah be on him—and on his descendants and followers to all eternity.

PART II

Some other Distinctive points of Superiority of the Holy Prophet of Islam (peace and blessings of Allah be on him) over all other Prophets.

1. Universal Prophet—He was raised as a Prophet for the whole human race, whereas the mission of all other Prophets was limited to a particular nation, country or age. (For authorities from the Holy Quran, traditions and the Bible, see The Extracts from Holy Quran. 9th Edition.)

2. Perfect Religion—He has been granted a Perfect, practicable, all comprehensive and everlasting code of guidance, whereas the religions of all other prophets suited only to the conditions prevalent in their respective ages and have no universal character.

3. Integrity of the Revealed Book—He alone has been given such a Book as is immune from human interpolation. The Detractors of Islam could not but confess its pristine purity. For instance, such a hostile Christian writer as Sir William Muir, says: "There is probably in the world no other book which has remained twelve centuries with so pure a text."

4. Inspired Messengers :—From time immemorial it has been the Divine Law that when a

Founder of a religion dies and his followers forget his original teachings, Almighty God raises Inspired Messengers to safeguard the dead Prophet's religion.

All the religions before Islam were meant for particular tribes and for a particular time, whereas Islam is the universal and everlasting religion meant for the whole world. Hence the Prophet of Islam Peace blessings of Allah be on him—is the only Prophet whose religion has been perpetually vouchsafed the unique Divine Promise that Almighty Allah would raise Inspired Reformers at the beginning of every century.

5. The living Language of the Revealed Book—He alone has been given such a revealed book that the language of which (Arabic) is a living one and not dead, whereas the languages of the revealed books of all other Prophets are dead.

6. The living God—He alone has presented to the world such a Living God as speaks with His votaries in all ages, whereas the followers of all other prophets, do not even believe that God speaks now as He spoke in the past.

7. Sacerdotalism—He stands unique among all other Divine Teachers for abolishing sacerdotalism and demolishing the barriers of colour and race and stripping religious worship of expensive ceremonies.

8. Science and Education—He stands unrivalled in giving impetus to Science and Education to both the sexes.

9. Labour and capital problem solved—He is the most prominent among all other Divine Tea-

chers providing for the poor and the weak, by taxing the capitalists and enjoining upon the Muslims to pay annually compulsory alms (zakat) at the rate of $2\frac{1}{2}$ per cent on their total savings and thus left no room for Bolshevik propaganda.

10. Champion of Woman's rights—He is the chivalrous champion of woman's rights and honour and it was through him that the world for the first time learnt that "Women have equal rights with men" and that "The paradise lies at the mother's feet."

11. Slavery—He is the only Prophet who has contributed much towards the emancipation of slaves. It is a stern fact that Muslim slaves ruled over India as Kings, when non-Muslim world was still under the curse of slavery.

12. Nobility of mind—He displayed greatness and magnificence of mind by not bearing any malice or grudge even towards his bitterest enemies who did not spare anything in persecuting him ; this was plainly shown by his praying for their good, while we find that Noah, Moses and David great prophets as they were prayed for the destruction of their enemies in the following words "Lord! spare not any of Thine ungrateful infidel creatures. If Thou spare them, they will lead Thine servants astray, and will beget only unbelieving evil doers" "Lord I am master only of myself and of my brother ; disassociate us from these wicked people" Break their teeth O God ...let them melt away as waters...let them be cut in pieces...let every one of them pass away (Psalms : 6—8) Be not merciful to any wicked transgressor

(Ps. 59—5) Consume them in wrath, consume them that they may not be (Ps. 50—13) But when it was said to the Holy Prophet Mohammad—Peace and blessings of Allah be on him—“O Messenger of Allah! Curse the infidels” He replied “I am not sent for this, nor was I sent but as a mercy to the mankind.”

13. Forgiveness—He showed the spirit of forgiveness to such a degree as has no parallel in the records of human history, not even in the annals of the lives of great prophets; this was clearly shown when he returned to Mecca and was declared the King of Arabia; then his deadly enemies who had been thirsting for his blood were arraigned before him; their atrocities in the long period of thirteen years deserved no less retribution than death, but Lo, to the surprise of all he gave his judgment proclaiming that he freed them from all reproof and that he bore no ill-will towards them and that they were to be set at liberty like free citizens. Let any one try to find such a precedent in the world's history and he will try in vain.

14. Patience and Forbearance—He manifested patience and forbearance in the hardest trials without in the least flinching or even uttering a word of fear or restlessness; this was as marked a feature of his character as other moral excellences; we may search high and low to find such words from him as “Eli Eli Lama Sobachtani” meaning “Oh God, Oh God, why hast Thou forsaken me” uttered by Jesus Christ.

15. The perfect Exemplar—He illustrated righteousness in every walk of life; he was the only

Prophet whom it was given to pass through every phase of life in order to the world as to how to live ; he began operations in the world by being a servant, then as a trader, as a Godfearing man, as a husband, as a father, as a spiritual teacher, as a guide, as a Commander and last of all as a King ; one may read through the history of his life and he will find examples for emulating in whatever walk of life a person wants to find a specimen to suit his own affairs and he will be filled with excessive joy and ecstasy in finding in him an embodiment of all the attributes of God to a degree which no previous Prophet ever attained ; he will find him standing on the highest pinnacle in the human history as an Exemplar ; we cannot take Jesus Christ as an Exemplar because Christ never subdued his enemies and had them at his mercy to show an example of forgiveness ; he was not married therefore he could not give us an illustration or be our guide in wedded life ; as he had no children to rear, he could not show us the duties of parents towards their children ; he never traded, we therefore have no rules from him as a trader ; he never rose to Kinghood we therefore cannot get an idea from him as to how a King should conduct himself ; from this we can see that we have very little to learn from Jesus Christ to carry us through this life ; nor can we find a complete code for this life from any previous prophet.

PART III

**Some of the views of the eminent Indians and
Europeans concerning Islam
and its Holy Founder.**

Napolean Bonapart.

I praise God and have great reverence for the Holy Prophet Mohammad and the Holy Quran.

The Hindu Rajah of Challapalli

“The modern ideas of democracy, equality, liberty, and fraternity, the idea of the League of Nations which is to-day trying against odds to work towards the goal of a commonwealth of nations transcending all ideas of narrow-minded nationalism and patriotism, may be new to the West, but to the East they are as old as the Founder of Islam”, declared the Raja of Chellapalli presiding over a meeting held at Ellore on Sunday last to celebrate the Birthday of the Holy Prophet.

Continuing, the Raja Sahib said : “Muslims have a great purpose to serve in the life of humanity. They have a religion which is universal in its character ; they have a religion based upon the oneness of God and common brotherhood of man which give the Muslims a unique position among the races of the world. The Founder of the great reli-

gion, whose birthday we are celebrating, is one of the greatest Prophets the world has ever produced. The philosophy of this great Prophet recognises no distinction between man and man. All are equal in the eyes of God. Islam is essentially human. It insists upon charity to the poor, to the sick and the needy ; it condemns exploitation of the poor by the rich ; and it condemns usury.

“ A prophet for Hindus and Muslims ”

“ It augurs well for the future of this country that my Muslim brothers should extend their tolerance to a Hindu like me and afford an opportunity to me to join them in celebrating the birthday of the Prophet, who is as much a Prophet for the Hindus as much as for the Muslims when rightly understood.

The Raja Sahib wished that the spirit of tolerance which he witnessed among the Muslims in the South was emulated by the Hindus and Muslims of North India.

MILLORE, 12-7-36.

H. E. Maharajah Sir Kishen Prasad.

His Excellency Maharaja Sir Kishen Prasad Bahadur Yaminus Saltanat, K. C. I. E., G. C. I. E., Late President H. E. H. the Nizam's Executive Council Hyderabad, Deccan.

My life I offer for Ahmad the Chosen one.

Behold he is undoubtedly my Guide.

My humble person He did uplift to eminence.

Behold the glory of the Glorious God.

The Great Baba Nanak Founder of Sikhism.

By S. Piara Singh.

Guru Nanak, the great Founder of Sikhism was a saint and sage of world-wide fame. He was born about five hundred years ago, at Nankana Sahib in Sheikhpura District in Punjab. Though a born Hindu of the highcaste Bedi Khatri family, all along his life he professed a deep love for Islam and the Prophet of Islam.

His passionate love for the Prophet took Guru Nanak all the way to Arabia. Twice he performed the Pilgrimage to Mecca and visited the Prophet's tomb at Medina.

He observed *chilas* (seclusion for divine contemplation) at Sirsa and Multan. *Ya Allah* (O Allah) is still to be seen imprinted at Panja Sahib. The copy of the Holy Quran, from which the Guru would read out the divine message is still to be seen at Guru Har Sahai in Ferozepur District. A picture drawn at the time of undertaking the *haj* is still preserved at Peshawar. Even to this day, there is kept at Dera Baba Nanak, as a religious relic, that famous *chola* (shirt,) which belonged to and was worn by Guru Nanak himself. As will be seen by the reduced facsimile illustration, the *chola* is profusely imprinted with Quranic verses, which show but too plainly the nature and extent of that profound love and respect that the Guru had for Islam and the Holy Prophet.

The Great Guru's beautiful teachings breathe an out and out Islamic spirit. The Garanth Sahib

is full of references to Islamic doctrines and the Prophet. Here are a few :—

“God is one. He is the Truth and the Truthful. He has created heavens and earth out of nothing. He is infinite, fearless and harmless. He is immortal. He is not born, nor is any one born of him. He is above resemblance to any one, nor is He capable of incarnation into any human form. He is *Rahman* (Beneficent) *Rahim* Merciful and Everlasting.”

“The age for the Vedas and Puranas is gone : now the Quran is the only book to guide the world.”

“The saints, reformers, martyrs, *Pirs*, Sheikhs and Qutubs will reap untold benefit if they will send *Daruds* (God’s blessings) on the Holy Prophet.”

“The only reason as to why man is constantly restless and goes to hell is that he has no regard for the Prophet.” (Peace and blessings of God be on him.)

Mr. A. R. Wadia Professor of Philosophy Mysore University

The life and the message of Mohomed the Prophet was the subject of an address delivered by Mr. A. R. Wadia, Professor of Philosophy, of the Mysore University, on July 25, in connection with the celebration of the Prophet’s Day by the pupils and the Teachers’ Association of the Training College.

In the course of his address, Mr. Wadia said that it was a great thing that non-Muslim students

were celebrating the anniversary of great human beings who had literally made human history not as conquerors but as messengers of peace. *There was a time when he was deeply prejudiced against Islam, definitely due to his ignorance of the Quran and the life of the Prophet.* He somehow felt that the Muslims actually did not seem to practise the principles of tolerance, peace and mercy, which he had come to associate with the followers of other religions as Hinduism, Christianity and Buddhism. *He had no hesitation in admitting that he was wrong in his judgment.* For, in order to obtain a correct impression of Islam one must go into the Quran itself, and to the practice of the true followers thereof. *If to-day, he was asked to name one religion which satisfied all the normal demands of life he would give the first place to Islam.*

(*Deccan Times 2-8-36.*)

Mr. Gandhi. The Well-known Congress Leader

"In its glorious days Islam was not intolerent. It commanded the admiration of the world. When the West was sunk in darkness, a bright star rose in the Eastern firmament and gave light and comfort to a groaning world. Islam is not a false religion. Let Hindus study it reverently and they will love it even as I do."

"I passed from the Companions to the Prophet himself. When I closed the second volume, I was sorry there was no more for me to read of that great life. I became more than ever convinced that it was not the sword that won a place for Islam in those

ays in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle."

"Someone has said that Europeans in South Africa dread the advent of Islam—Islam that 'civilised Spain' Islam that took the torchlight to Morocco and preached to the world the Gospel of brotherhood. The Europeans of South Africa dread the advent of Islam, for they are afraid of the fact that if the native races embrace Islam they may claim equality with the white races. They may well dread it. If brotherhood is a sin, if it is equality of the coloured races that they dread, then that dread is well founded. For I have seen that any Zulu embracing Christianity does not *ipso facto* come on a level with the Christians; whilst immediately he embraces Islam, he drinks from the same cup and eats from the same dish as a Mussalman. That is what they read.

Mrs. Sarojini Naidu.

Democracy and Brotherhood—It was the first religion that preached and practised democracy, for, in the mosque when the Minaret is sounded and the worshippers are gathered together, the democracy of Islam is embodied five times a day, when the peasant and the king kneel side by side and proclaim. "God alone is great." I have been struck over and over

again by this indivisible unity of Islam that makes a man instinctly a brother. When you meet an Egyptian, an Algerian, an Indian and a Turk in London, what matters it that Egypt was the motherland of one and India the motherland of another ?

Mr. Lala Lajpat Rai.

I have not the least hesitation in declaring that I entertain highest respect for the Prophet of Islam. In my opinion he holds the highest rank amongst the Religious Teachers and Reformers.

**Professor Ram Deo, B. A. Editor of the
Vedic Magazine Lahore.**

It is wrong to say that Islam was merely spread with sword. It is an established fact that sword was never raised for the propagation of Islam.

If a religion can be spread with sword then let some one come forward and do so to-day.

The Editor Sat Updesh, Lahore.

They say that Islam was spread by means of sword but we cannot agree with this view, because whatever is forcibly propagated is speedily lost.

Had the propagation of Islam been through compulsion there would not have been any trace of it to-day. But no it is not so. On the other hand we see that Islam is progressing day by day. Why is it so ? Because the Founder of Islam had spiri-

tual power within him. He was all love for mankind, in him the sacred passions of love and mercy were at work all the time. His righteous thoughts guided him.

Dr. Gokalchand Ph. D., Barrister-at-Law
Lahore.

When the teachings of the Arabian Prophet infused a new life into the uncivilized Arabs, they became the Teachers of the whole Western world and the banner of learning, conquest and Divine help began to fly over Bengal on one side and Spain on the other side.

Sadhu T. L. Vaswami.

“A Hero Prophet—I salute Muhammed as one of the world’s mighty heroes, Muhammad has been a world force, a mighty power for the uplift of many peoples. Read the old records, and you will glimpse the grace and beauty of his life. A King and a spiritual leader, he yet mends his clothes. He hearkens to the call of the unseen. “O thou enwrapped in thy mantle ! Arise and preach ! They persecute him ; his very life is in danger ; but he is loyal to the ‘Call ;’ he moves about preaching the way of peace Muhammad was a hero and a prophet ; and I have often meditated on the last words whispered by him before he passed away : “Lord grant me pardon, and join me to the fellowship on high !” Who will not say that such a man was ‘beautiful in life beautiful in death’ ?

And consider for a moment what the faith he reached has achieved. Islam has given the world religion without priests. Islam abolished infanticide in Arabia; Islam enjoined on the faithful total abstinence from drink, Islam emphasised the great qualities of faith, courage, endurance and self-sacrifice.

A Puritanism—Islam introduced a vigorous puritanism into Asia and Europe, deprecating even dancing and card playing. Who is a Muslim, says the Quran, he seeketh after the right way. Islam moved out with its great message of Allah the Rahman, the merciful, and became the torch-bearer of culture and civilisation in Africa, in China, in Central Asia, in Europe, in Persia in India....Of the achievements of Islam in the days of the Baghdad Khilafat every Muslim may be proud and every Sindhi too: for Sindhis had their share in the intellectual life of the Baghdad Court. Of the achievements of Islam in Europe, less is known to the Muslims and Hindus in Sindh; yet even a rapid sketch will show how much Islam did for Europe in the Middle ages. Islam founded the great University of Cordova which attracted Christian scholars from different parts of Europe. **One of these scholars became, in due course, the Pope of Rome.**

Muslims and Europe—At a time when Europe was in darkness, the Muslim scholars of Spain held high the torch of science and literature. They taught medicine and mathematics, chemistry and natural history, philosophy and fine arts. **And it is**

no exaggeration to say that Islam has made several contributions to the thought and life of India. **Islam has been one of the nationalising forces in India.** Islam has enriched the art and architecture, the poetry and philosophy of India. The Taj is perhaps, the most imaginative architecture in the world."

SIR P. C. ROY ON AURANGZEB.

Aurangzeb not a Hindu Hater — Shivaji Not a Hindu Revival'st.

Presiding at the public reception to the Bengal Ministers given by the Bengal Muslim Students Federation at Town Hall, Calcutta on April 15, Sir P. C. Roy observed that Aurangzeb was far from the Hindu hater he is painted to have been. It was likewise mere politics not history to paint Shivaji as a Hindu revivalist. The following are extracts from his reported speech:

"Bengal " said Acharya Sir P. C. Roy, "fared much better and was more prosperous under Muslim Rule than the British. Emperor Aurangzeb was much criticised. He has been painted black by British history-writers for Indian Schools and Colleges as a bigoted Musalman and Hindu hater. It is a shame that Hindus and Muslims have been made to swallow all this fabrication and falsehood for ignoble political ends. I asked Sir Jadu Nath Sarkar, Dr. Majmudar, the History Professor of the Dacca University and many other authorities whether they can cite a single instance to show that the Emperor Aurangzeb ever levied 'Jazia' (poll tax) on Bengal. He sent Mirshid Quli Khan, a

Brahmin convert to Islam, to Bengal to set right the financial affairs of Bengal. It was the result of the co-operation of his Hindu and Muslim officials of Bengal that this province fared wonderfully well under him. The biggest of Zamindaries and Jagirs were bestowed upon Hindu Mansabdars in Bengal. The Hindus were appointed Governors, Governor-Generals, Viceroys, Generals and Commanders-in-Chief by Aurangzeb and even a purely Muslim country, Afghanistan, was ruled by a Rajput Viceroy of Emperor Aurangzeb. Can the British show one-thousandth part of the generosity and nobility of the mind of Aurangzeb who has been so wrongly painted as a bigot by political history-writers."

Shivaji not a Hindu Revivalist

"Shivaji " continued Acharya Roy "has been shown as a great Hindu revivalist. But this is pure politics and not history. A scientist can never believe in this fabrication. It was a Rajput general, Raja Jai Singh, who was sent to put down the rising of a Hindu Chief, Shivajee, and the Raja complained to the Emperor that he was not receiving adequate help from the Muslim commanders and the Muslim chiefs of the Deccan in this task. Can anyone with commonsense think that it was a religious or communal war? Not at all! It was merely a political war and uprising like many others.

"The British can even to-day learn many lessons from Aurangzeb and Sher Shah who built roads and Carvansarais with arrangements for the comfort of both Hindus and Muslims. It is the peculiar privi-

lege of Islam that it makes no difference between man and man. It was this equality and brotherhood and not the sword of iron which attracted many Hindus to Islam. Scratch a Bengalee Muslim and you will find Hindu blood in his vein."

(*The Light* 1-5-37).

Honourable Choudhry Sir Chhotturam

B. A., L. L. B., M. L. C.,

Recently a large public meeting was held at Rohtak, to lay emphasis on Hindu-Muslim unity. Choudhry Chhotturam B. A., L. L. B., M. L. C., addressing the meeting, made it clear that the *present Hindu-Muslim misunderstandings were largely due to inaccurate history written by ill-informed and interested persons, and full of distortions and misrepresentations.*

He said: A good number of the poorly educated Hindus held that Muslims were an evil-minded people; similarly, uneducated Muslims looked upon Hindus as a bad people. Among those Hindu stories were current to the effect that some Muslim monarchs used to observe the vow that they should not have their meal for the day unless they got as many Hindus to embrace Islam as could their shaven hair contribute as much as one and one fourth maunds, and that they demolished Hindu temples and in their sites raised mosques. The lessons of so-called history taught in our schools were mostly false. *The chief object of these books would*

appear to be to increase Hindu-Muslim difference.*

Especially against Emperor Aurangzeb (Alamgir,) grave charges had been made. It was said that as he was a devout Muslim he compelled many Hindus to embrace Islam and that every day he would see to it that shaven hair of Hindus converted to Islam weighing at least one and one-fourth maunds was gathered before he had his meal. If this were so, his Commander-in-chief, Colonels, Ministers and other should have done much more of such work just to please him. To have been able to gather shaven hair weighing one and one-fourth maunds daily, at least fifty thousand Hindus should have been compelled to embrace Islam.

Aurangzeb held sway for fifty years; and at the rate of fifty thousand Hindus per day, he should have got 90 crores of them converted to Islam; but according to the latest census, the Muslim population in India is not more than seven crores. History records it that Aurangzeb remained at Delhi for 25 years and spent the rest of his reign in the Deccan. Round about Delhi, and in the Deccan, the bulk of the people are Hindus, and the Muslim population in these places is very poor. Do these facts lend any colour or weight to the stories of forced conversions, related in the so-called books of history? Where, then, are the 90 crores of Muslims?

Another charge against Aurangzeb is that he got the Hindu temples in Benares demolished and built mosques instead. This is another false story. False stories of a similar kind are current about

Tippu Sultan also, despite the fact that he granted many Hindu temples Jāgirs yielding annual income of thousands of Rupees.

Aurangzeb did not take even a pie from the public treasury for his private and personal needs. To meet these needs he used to make caps and transcribe the Holy Quran for sale. The above-mentioned stories against him are concoctions of prejudiced writers.

In the days of Muslim Rule in India general amity prevailed between Hindus and Muslims. How Sher Shah protected a Hindu Queen who ruled over a state in the Punjab, known as Chitot, from her enemies, on her appealing to him to help her as a brother, was worth recalling as an example of the spirit of the times. Sher Shah with his army was engaged in a war in Multan. At that time Chitot was besieged by the enemies of its Rani; she sent word to Sher Shah, declaring herself his sister, and asked for help against her enemies. There upon Sher Shah, delighted at being called her brother by a Hindu Rani, repaired immediately with his army to Chitot, put her enemies to rout and thus saved her and Chitot.

The so-called historians, taking one or two instances of anti-Hindu acts by a stray Muslim monarch, ventured general statements that all Muslim Rulers in the past oppressed the Hindus.

Concluding, Choudhry Chhotturam said that so long as Hindus and Muslims were quarrelling between themselves, there was no hope of progress for India, and the day of her freedom was yet far off.

indeed. Only if they united, the British people would grant India her legitimate demands. In the absence of unity, Swaraj was a vain hope indeed.

The Aljamiat.

A Scheme for the amalgamation of Indian Communities into one Nation through one Religion.

(BY HAZRAT MIRZA BASHIR AHMED M. A.)

“If we want to see India progress and successfully compete in the race of countries we must unite. But we cannot unite unless we are prepared to make sacrifices for it. Indeed the grander is the object to be gained the greater must be the sacrifices to be made. It is idle to talk of a grand object without being prepared to make proportionate sacrifices for it. On the other hand it is most essential to search for a way in which we can gain our object with the least possible sacrifices, for if it is unwise to shrink from sacrifices it is the more so to make more sacrifices than it is absolutely necessary. He would be a mad man indeed who would slaughter a goat to entertain a single guest when he can easily buy a fowl for the purpose. So we must decide *firstly*, to be prepared to make sacrifices and *secondly*, to make only such sacrifices as are absolutely necessary, neither more nor less.

Having decided on this course of action we must look to the practical side of the question. All of us

whether Hindoo, Musalman, or Sikh, are sincerely desirous of seeing India progress, and of being reckoned among the first class countries of the world. This position it can attain only when there is complete union among the different peoples inhabiting it. So we all agree that there must be union. Now the best way to bring about union is that all the different communities in India should decide to become one nation with one object in view. If this could be accomplished India would soon be on the shortest and the surest way to advancement. What seems now impossible would then become possible, and nothing would stand in the way of India's speedy progress. But how to become one nation? The question deserves most careful thinking on the part of every son of the Indian soil. For ourselves we have given our best hours to the solution of this problem and have come to the conclusion that as long as there are different religions in India it is vain to talk of having one nation in the country. The past history of India as well as the present state of affairs in the country are ample proofs of the truth of our statement. If we want to have one nation in India we must have one religion. There is no other alternative.

The question now arises how is it possible to have only one religion in India? Will Hindoos be willing to become Musalman or will the Musalmans be prepared to turn Hindoo? Again will the Sikhs agree to be converted to Hinduism or Islam, or will the Hindoos and the Musalmans embrace Sikhism? It is evident that a Musalman professes Islam because he believes Islam to be the true religion.

Similarly Hindoos and Sikhs believe only Hinduism and Sikhism respectively to contain the truth. Now if it could be conclusively proved that Islam is the only true religion, and that Hinduism and Sikhism though originally true have left the path of truth, will not the Hindoos and the Sikhs willingly embrace Islam? Surely they will. Similarly, we, the Muslims, are ever ready to turn Hindoo or Sikh if Hinduism or Sikhism could be proved to be a truer religion than Islam. Is it not then within the limit of practical politics to hold a grand religious conference at some central place in India and there to make a comparative study of religions and decide which religion contains the greatest element of truth? If the leaders of the different communities could make it a point and sincerely work for a solution there is certainly good hope of an amicable settlement.

If this, however, be regarded beyond the limit of practical politics we suggest a simpler method of solving the problem. We have agreed that we must be prepared to make sacrifices. We have also agreed that we should not make more sacrifices than it is absolutely necessary to make. Our common object is "union and one religion." Now let us see which religion opens the way for the least possible sacrifices. There are three great religions in India, *viz*, Hinduism, Sikhism and Islam. Suppose all decide to become Hindoo. Now what are the sacrifices that the Sikhs and the Muslims shall have to make? The Sikhs, who take their religion from Baba Nanak and cherish his memory with the fondest of love and affection, shall have not only to sever their connection with the Baba Sahib but shall have to regard

him, God forbid, as a false and worldly-mined man (*vide* Satyarath Parkash.) Again the Musalmans who love their Prophet more than their fathers and mothers, their sons and brothers, nay, more than themselves and look upon him as a paragon of perfection, shall have not only to cut them asunder from him, but shall, God forbid, also be required to call and look upon him as an impostor. Then suppose all decide to become Sikhs. In this case the Hindoos, who so fondly cherish the memory of their old *rishies* and of Rama and Krishna, shall have to consign these holy personages to total oblivion and begin their story of love and affection from the much more recent days of Baba Nanak. The Musalmans shall have to forget all about the Holy Prophet of Arabia and centre their affection round the personages of Baba Sahib and the subsequent Sikh Guroos. Now suppose the Hindoos and the Sikhs decide to embrace Islam, will they be required to make any such sacrifice? The answer is in the negative. A Hindoo will become a Muslim and still revere and love his old *rishies* and Rama and Krishna. A Sikh will turn Muslim and still cherish the memory of the Baba Sahib with love and affection. Islam regards the spiritual founders of all the established religions of the world as true reformers from God and spurns the idea of calling any of them as an impostor. So if Islam becomes the religion of the whole of India there will be the least, if any, disturbance in the cherished traditions of the different communities, and with the least possible sacrifices Hindoos, Sikhs and Musalmans will become one nation, and India will set her foot on the shortest

and the surest way to the realisation of her long and cherished hopes of centuries.

Failing this also, we suggest as a substitute the scheme contained in the "Message of Peace," an extract from which has been given above. The sum and substance of this scheme is that the Hindoos and the Musalmans should bind themselves by means of a formal agreement to the effect that the members of both the communities should abstain from speaking disrespectfully about the spiritual founders of each other, and every community should look upon the Prophets of the others as true reformers from God. This means that the Hindoos should believe in Mohammad ﷺ (peace be with him) as a true prophet of God just as the Musalmans believe in Krishna as a Prophet. The Musalmans do not, of course, become Hindus when they profess belief in the truth of Krishna and the *rishies*. Similarly the Hindoos can believe in the truth of the Prophet of Islam by remaining Hindoos. The scheme further mentioned that both the communities should abstain from doing anything that is painful to any of them, provided of course it is not enjoined by any one of the two religions. Thus the gulf between the two communities due to the slaughtering of cows by the Musalmans was also proposed to be spanned over.

This is the least possible scheme that can be practicable in bringing about the desired union in India. If this also be not acceptable to our Hindoo brethren let the world bear witness that we have done our duty, and that the entire responsibility of all this disunion and discord lies on the shoulders of the Hindoos and not the Musalmans.

India is bleeding from the wounds received through the rash fighting of her sons among themselves, and he is not a true son of the soil who does not give up fighting now and come to the help of the motherland."

(An extract from the Review of Religions May 1923.)

A word to the Hindus.

"The communal tangle of India can be solved and a united nation can be formed only by the silent and the gradual absorption by one community of others. We cannot fight out our differences because we do not possess the sword and the third party will not permit us to fight. The only solution of our problem is absorption by one community of others, a spiritual welding of the different communities and not political pacts which may be broken any day. The question is, which of the communities should absorb the rest? The comparative values of the different religions discussed above should enable one to form an opinion of the basis of abstract justice. But let us consider the question from a more practical standpoint.

The peoples of India are divided into two large groups, the Hindus and the Muslims. The other two groups, Christians and Parsis, are too small and may be left out of account for the present, though I must point out in passing that in any future political settlement of India, the Christian community, though small, will prove a prolific source of mischief, and those interested in the matter will seek

to make them pawns in the game as the Christian minorities of Greeks, Armenians, Syrians and Copts were made pawns against Turkey and Egypt. Of the two larger communities, the Hindus, if we count the untouchables among them, are about three times as many as the Muslims. In view of their numerical preponderance the evident solution would be that the Hindus should either exterminate the Muslims or absorb them in their community. It happens, however, that the Muslims, though small in numbers, are too virile for the Hindus to exterminate. Also, the Hindus cannot absorb them. A Hindu is born, not made, and there is no room in the fold of Hinduism for one who was not born a Hindu. It is for this reason that Hindu leaders who dream dreams of Hindu Raj never give a thought to the desirability or possibility of absorbing Muslims into their community. They only think of impoverishing the Muslims, of depriving them of their political rights, of rendering them innocuous and reducing them to the status of untouchables. That is the only basis on which they can "co-operate" with the Muslims. But the Muslims happen to be tough customers and refuse to be trodden under feet like the untouchables.

Two other alternatives remain, *viz.*, that either the present tug of war between the Hindus and the Muslims should go on for ever and ever, enabling the foreigner thereby to keep his yoke on the necks of both for all time, or the Muslims should absorb the Hindus and thereby create an homogeneous nation. Some people might purse their lips with incredulity at the idea of a minority absorbing a majority of three times its numerical strength, but

the suggestion is neither fantastic nor impossible nor yet impracticable. Islam is a missionary faith and its bosom is vast enough to embrace all peoples of the earth. It arose in a humble state, from a petty town of Arabia, and already holds in its embrace about a quarter of the globe. It has absorbed whole countries, and there is no reason why it should not be able to find room in its bosom for a few millions of Hindus.

For one thing, if the Hindus embrace Islam, there would be no violence, no injustice, no trampling upon the rights of any body and no loss whatever. Hinduism will disappear; but the people who now call themselves Hindus will remain, in complete possession of all they possess. The only change will be the change of names. The question is, will the Hindus hold up the progress of the country for mere names?

It is too late in the day now to argue about the comparative virtues and excellences of Hinduism and Islam. Hindus themselves have answered the question and done so in a more effective manner than a Muslim could. Bit by bit they have abandoned the teaching and practice of Hinduism and have declared by their actions and by word of mouth that their religion is out of date and wholly unfit for the modern age. They have given up idol-worship and are giving up their ancient superstitions. The educated among them now believe in one God like the Muslims. They have given up child-marriages and have accepted widow-remarriage at least in principle. There are those among them, men as well as women, who are agitating for a Divorce Act. They are

taking to the practice of circumcision. They eat meat and are learning to eat beef as well. They handle hides and leather of all animals without demur. They have given up the practice of untouchability towards Musalmans. They deplore the division of castes and have condemned the whole social structure of Hinduism. One by one they are giving up the usages of Hinduism and are adopting those of Islam. Nothing is now left of Hinduism beyond its name. Is it right, then to keep the peoples of India divided into two hostile camps and block up the political progress of the whole country for a mere name ?

Some will say perhaps that they still possess their philosophy. But I have already pointed out above that by becoming Muslims they do not lose their philosophical heritage. It was an evil day for the Hindu race when they turned philosophical doctrines into religious dogmas, it marked the death of creative thought in the race ; for when creative thought dies out in a people, they adopt the opinions of former generations for their religious dogmas and put a stop to new thought for all times. Philosophy thrives on doubts and questionings, whereas dogmas permit no doubt or question and punish the same with excommunication. Science and philosophy are international ; they cannot be made the exclusive property of any one people without strangling the growth of knowledge itself. If the Hindus embrace Islam, their philosophy *as philosophy* will remain to them the same as before. Only their philosophy will no longer be their religion.

We are thus driven back to the same question. Is it right to hold up the progress of the country for a mere name? I put this question with all earnestness to those Hindus particularly who love their country, who long to see the peoples of India united into one nation, who want to see India a free and mighty country. They are false preachers who say that religion should be driven away from public life, that the peoples of India can be united on the political basis. This is impossible, for no man can act except in the light of the faith which resides in his soul. Men without religion are animals, and no reliance can be placed on the faith of men who have grown up without any faith or without any moral or spiritual discipline. Are we going to bring up a race of faith-less and soul-less animals who will not care for anything beyond their own carcasses? No nation can be anything in the world unless it is based on the bedrock of faith. India at least cannot be united except on the basis of religion.

And Islam is the only religion that offers this basis. It is the one religion that has room in its bosom for all the peoples of India without distinction of race or caste. If the Hindus embrace Islam, the questions of race and a common language get solved of themselves. Hindus have already given up their religion for all practical purposes and have in part adopted and in part are seeking to adopt the institutions of Islam in their domestic and social life. They are Hindus only in name, and the name is kept only as a signal for riots and political battles. I ask: Is it right to keep the people at loggerheads with one another simply for a name? Is it right to

block up the path of the country's progress simply for a name? I ask this question of all those lovers of freedom among the Hindus who desire to see India a free and mighty nation. I ask them to come and study Islam, to see if it is worthy of their acceptance, and I promise them that they will find it quite worthy of their acceptance. Even if they find after studying it that it is not good enough for them, the labour will not be in vain. It will enable them to have a better understanding of their Muslim fellow citizens. Such understanding is a dire necessity, for it will go far to establish social peace in the country, which every lover of India so earnestly desires. Our mutual bickerings and internecine warfare do no good either to the Hindus or to the Musalmans. They are a disgrace to the country. They are holding up India to the ridicule of the whole world. They are paralysing the country's struggle for freedom and progress. In the name of our common mother-land I appeal to the Hindus, especially to young men, to explore the possibilities of the path I have pointed out to them. If their love for India is sincere and not mere make-belief, it is their moral as well as patriotic duty to study Islam, for through Islam alone can they become a united nation and achieve the glorious gift of freedom.

A Word to the Muslims

Before I close I want to say a word to the Muslims. I ask those of them who know their faith, who have any love for their faith and who know that Islam can bring salvation to India,—I ask them :

What have you done to bring this gift within the reach of your fellow citizens? What have you done to reach out the message of Islam to non-Muslims? Are you not guilty of treachery to your religion, treachery to Muhommad (ﷺ) whose followers you claim to be, treachery to the country which is your home and which gives you sustenance? You spend thousands upon your election campaigns and on seeking honour from those whose collar of slavery you wear on your necks : you spend thousands upon your marriages and domestic ceremonies ; you spend thousands upon your personal pleasures and personal comforts. Have you ever thought of the faith in whose name you ask for special privileges ; have you ever put yourselves to any inconvenience for the sake of Islam? Your very existence as a community now depends upon the expansion of the ranks of Islam in this country. If you neglect this duty, you and your children shall perish. This is the clear teaching of history, and forces of history never excuse ignorance of its teaching. If you ignore your duty to Islam to-day, your generations shall perish. And if you prove your troth to Islam today, if you do your bit to carry the message fo Islam to your fellow citizens, the Empire of India lies at your feet. Weigh the gift and weigh the punishment for neglect of it, and make your choice now. Your ancestors conquered this country with swords of steel. You must reconquer it with the spiritual sword of Islam. They were few ; you are many, and the task is not difficult. If you have faith, the task is easy ; for Islam is a mighty force. Are you afraid of the Hindu? The fear is baseless and foolish. Go and

make him your brother by bringing him into the fold of Islam. If Hindus and Muslims unite, India is theirs. All the world knows it. Let Islam unite you all into one brotherhood: let Islam be the cementing force, and the Empire of India lies at your feet. Rise and reconquer the Empire of India with the spiritual sword of Islam."

Dr. Ambedkar.

Dictator of the Depressed Class Adi-Hindus.

On the caste system being inimical to the formation of a nation, Dr. Ambedkar says in his *Annihilation of Caste*:-

"The first and foremost thing that must be recognized is that Hindu Society is a myth. The name Hindu is itself a foreign name. It was given by the Mohamadans to the natives for the purpose of distinguishing themselves. It does not occur in any Sanskrit word prior to the Mohamadan invasion. They did not feel the necessity of a common name because they had no conception of their having constituted a community. Hindu Society as such does not exist. It is only a collection of castes. Each caste is conscious of its own existence. Castes do not even form a federation. A caste has no feeling that it is affiliated to other castes except when there is a Hindu-Muslim riot. On all other occasions each caste endeavours to segregate itself and to distinguish itself from other castes. Each caste not only dines among itself and marries among itself, but each caste prescribes its own distinctive dress. What other explanation can there be of the innumerable

styles of dress worn by the men and women of India, which so amuse the tourists? Indeed, the ideal Hindu must be like a rat living in his own hole refusing to have any contact with others. There is an utter lack among the Hindus of what the sociologists call "consciousness of kind". There is no Hindu consciousness of kind. In every Hindu the consciousness that exists is the consciousness of his caste. That is the reason why the Hindus cannot be said to form a society or a nation.....Men constitute a society because they have things which they possess in common. To have similar things is totally different from possessing things in common. And the only way by which men can come to possess things in common with one another is by being in communion with one another. This is merely another way of saying that Society continues to exist by communication, indeed in communication. To make it concrete it is not enough if men act in a way agreeing with the actions of others. Parallel activity even if similar is not sufficient to bind men into a society. This is proved by the fact that the festivals observed by the castes amongst the Hindus are the same; yet these parallel performances of similar festivals by the different castes have not bound them into one integral whole. For that purpose what is necessary is for a man to share and participate in a common activity so that the same emotions are aroused in him that animate the others. Making the individual a sharer or partner in the associated activity so that he feels its success as his success, its failure as his failure, is the real thing that binds men and makes a society of them. The

Caste System prevents common activity and by preventing common activity it has prevented the Hindus from becoming a society with a unified life and consciousness of its own being". (*Extracts from the Message of Islam and the way to Freedom.*)

Sir Thomas Carlyle.

The greatest English writer of the 19th century, referring to the Holy Prophet's reforms says :—

“A great change: what a change and progress is indicated here in the universal condition and thoughts of men”!

“A great number of God's creatures believe in Muhammad's word at this hour than in any other word whatever.”

“Islam means in its way *denial* of self, *annihilation* of self. This is yet the highest wisdom that Heaven has revealed to our earth.”

“To the Arab nation it was a birth from darkness into light; Arabia first became alive by means of it”.

“These Arabs, the man Mohammad, and that one century,—is it not as if a spark had fallen, one spark, on a world of what seemed black unnoticeable sand; but lo, the sand proves explosive powder, blazes heaven-high from Delhi to Grenada! I said, the great man was always as a lightning out of heaven; the rest of men waited for him like fuel and then they too would flame.

Sir William Muir.

“Few and simple as the positive precepts of Mohammad up to this time appear, they had wrought a marvellous and a mighty work. Never, since the days when primitive Christianity startled the world from its sleep, and waged a mortal combat with

Heathenism, had men seen the like arousing of spiritual life, the like faith that suffered sacrifice and took joy in the cause of good for conscience's sake.

"From time beyond memory, Mecca and the whole Peninsula had been steeped into spiritual torpor. The slight and transient influence of Judaism, Christianity, or Philosophy upon the Arab mind, had been but the *ruffling* here and there on the surface of a quiet lake;—all remained still and motionless below. The people were sunk in superstition, cruelty, and vice. It was a common practice for the eldest son to marry his father's widows inherited as property with the rest of the estate. Pride and poverty had introduced among them, as it has among the Hindus, the crime of female infanticide. Their religion consisted in gross idolatry, and their faith was rather the dark superstitious dread of unseen beings whose good-will they sought to *propitiate*, and to avert their displeasure than the belief in any over-ruling Providence. The life to come and *Retribution* of good and evil were, of motives of action, practically unknown.

"Thirteen years before the Hegira, Mecca lay lifeless in this debased state. What a change those thirteen years had now produced! A band of several hundred persons had rejected idolatry, adopted the worship of one great God, and surrendered themselves implicitly to the guidance of what they believed a revelation from him:—pray to the Almighty with frequency and fervour, looking for pardon through His mercy, and striving to follow after good works, almsgiving, chastity and justice. They now

lived under a constant sense of the Omnipotent power of God, and of His providential care over the minutest of their concerns. In all the gifts of nature, in every relation of life, at each turn of their affairs, individual or public, they saw His hand. And, above all, the new spiritual existence in which they joyed and gloried, was regarded as the mark of his especial grace, while the unbelief of their blinded fellow citizens was the hardening stamp of His predestined *reprobation*. Mohammad was the minister of the life to them,—the source under God of their new-born hopes and to him they yielded a fitting and implicit submission.”

“In so short a period, Mecca had from this wonderful movement, been rent into two factions, which, unmindful of the old land-marks of tribes and family, were arrayed in deadly opposition one against the other. The believers bore persecution with a patient and a tolerant spirit. And though it was their wisdom so to do, the credit of a magnanimous forbearance may be freely accorded to them. One hundred men and women, rather than *abjure* the precious faith, had abandoned their homes, and sought refuge, till the storm should be over-past, in Abyssinian exile. And now even a larger number, with the Prophet himself, emigrated from their fondly-loved city, with its sacred temple,—to them the holiest spot on earth,—and fled to Medina. There the same wonder-working charm had within two or three years prepared for them a brotherhood ready to defend the prophet and his followers with their blood. Jewish truth had long sounded in the ears of the men of Medina, but it was not till they

heard the spirit-stirring strains of the Arabian Prophet, that they too awoke from their slumber, and sprang suddenly into a new and earnest life."

Further on Sir William Muir says:—

"And what have been the effects of the system which, established by such instrument Mohammad has left behind him. We may freely concede that it banished for ever many of the darker elements of superstition which had for ages shrouded the Peninsula, idolatry vanished before the battle-cry of Islam; the doctrine of the unity and infinite benefaction of God, and of a special all-pervading Providence, became a living principle in the hearts and lives of the followers of Mohammad, even as it has in his own. An absolute surrender and submission to the Divine will (the very name of *Islam* was demanded as the great requirement of the religion. Nor are social virtues wanting. Brotherly love is inculcated within the circle of the faith; orphans are to be protected, and slaves treated with consideration; intoxicating drinks are prohibited and Muhammadism may boast of the degree of temperance unknown to any other creed."

Dr. Marcus Dods

"But is Muhammad in no sense a Prophet? Certainly he had two of the most important characteristics of the prophetic order. He saw truth about God which his fellowmen did not see, and he had an irresistible inward impulse to publish this latter qualification. Muhammad may stand comparison with the most courageous of the heroic prophets of Israel. For the truth's sake he risked his life, he suffered daily persecutions for years, and eventually banishment, the loss of property, of the goodwill of his fellow citizens, and the confidence of his friends—he suffered in short as much as any man can suffer short of death, which he only escaped by flight and yet he *unflinchingly* proclaimed his Message. No bribe, threat or inducement could silence him. "Though they array against me the sun on the left, I cannot renounce my purpose." And it was this persistency, this belief in his call, to proclaim the Unity of God which was the making of Islam. Other men have been monotheists in the midst of idolators, but no other man has founded a strong and enduring monotheistic religion. The destination in his case was his resolution that other men should believe.

The learned doctor further on in his book, "Muhammad, Buddah, and Christ," remarks :—

"No one, I presume, would deny that to Muhammad's contemporaries his religion was an immense advance on anything they had previously believed in. It welded together the disunited tribes,

and lifted the nation to the forefront of, the important powers in the world. It effected what Christianity and Judaism had alike effect—it swept away, once for ever, idolatry, and established the idea of one true God. Its influence on Arabia was justly and pathetically put by the Muslim refugees in Abyssinia, who when required to say why they should not be sent back to Mecca, gave the following account of their religion and what it had done for them : *O king, we were plunged in ignorance and barbarism; we worshipped idols, we ate dead bodies; we committed lewdness; disregarded family ties and the duties of neighbourhood and hospitality; we knew no law but that of the strong, when God sent among us a Messenger of whose truthfulness, integrity, and innocence we were aware; and he called us to the unity of God, and taught us not to associate any god with Him; he forbade us the worship of idols, and enjoined upon us to speak the truth, to be faithful to our trusts, to be merciful, and to regard the rights of others; to love our relatives and to protect the weak; to flee from vice and avoid all evil. He taught to offer prayers, to give alms, and to fast. And because we believed in him and obeyed him, therefore are we persecuted and driven from our country to seek thy protection."*

Rev. Stephens says:—

"The aim of Muhammad was to revive among his countrymen the Arabs, as Moses revived among his countrymen, the Jews, the pure faith of their common forefather Abraham. In this he succeedde to a very great extent. For a confused heap of

idolatrous superstitions he substituted a pure monotheistic faith; he abolished some of the most vicious practices of his countrymen, modified others; he generally raised the moral standard, improved the social condition of the people, and introduced a sober, and rational ceremonial in worship."

"The vices most prevalent in Arabia in the time of Muhammad which are most sternly denounced and absolutely forbidden in the Quran were drunkenness, unlimited concubinage and polygamy; the destruction of female infants, reckless gambling, superstitious arts of divination and magic. The abolition of some of these evil customs and the mitigation others, was a great advance in the morality of the Arabs, and is a wonderful and honourable testimony to the zeal and influence of the Reformer. The total suppression of female infanticide and of drunkenness is the most signal triumph of his work."

The reverend gentleman quoted above continues :—

"First of all, it must be freely granted that to his own people Muhammad was a great benefactor. He was born in a country where political organization, and rational faith, and pure morals were unknown. He introduced all three. By a single stroke of masterly genius he simultaneously reformed the political condition, the religious creed, and the moral practice of his country-men. In the place of many independent tribes he left a nation : for a superstition belief in Gods many and lords many he established a reasonable belief in one Almighty yet Beneficent Being; taught men to live

under an abiding sense of this Being's superintending care, to look to Him as the Rewarder, and to fear Him as the Punisher of evil-doers. He vigorously attacked, and modified and suppressed many gross and revolting customs which had prevailed in Arabia down to his time. For an abandoned profligacy was substituted a carefully regulated polygamy, and the practice of destroying female infants was effectually abolished."

"As Islam gradually extended its conquests beyond the boundaries of Arabia, many barbarous races whom it absorbed became in like manner participators in its benefits. The Turk, the Indian, the Negro, and the Moor were compelled to cast away their idols, to abandon their licentious rites and customs, to turn to the worship of one God, to a decent ceremonials and an orderly way of life. The faith even of the more enlightened Persians was purified: he taught that good and evil are not co-ordinate powers, but that just and unjust are alike under the sway of one All-wise Ruler, who ordereth all things in heaven and earth."

"For barbarous nations, then, especially—nations which were more or less in the condition of Arabia itself at the time of Mohammad—nations in the condition of Africa at the present day with little or no civilisation and without a reasonable religion—Islam certainly comes as a blessing as a turning from darkness to light and from the power of Satan unto God."

Chamber's Cyclopedia Vol. VI

"That part of Islam * * * which most distinctly reveals the minds of its author is also its most complete and its most shining part—We mean the ethics of the Quran. They are not found, any more than the other laws, brought together in one, or two, or three Surats but "like golden threads," they are woven into the huge fabric of the religious constitution of Mohammad. Injustice, falsehood, pride, revengefulness, calumny, mockery, avarice, prodigality, debauchery, mistrust and suspicion are inveighed against as ungodly and wicked; while benevolence, liberality, modesty forbearance and patience and endurance, frugality, straight-forwardness, decency, love of peace and truth, and above all, trusting in one God, and submitting to His will, are considered as the pillars of true piety, and the principle signs of a true believer."

Rev. J. Davenport

"The morality of the Quran has not been less unjustly attacked than its dogmas. It condemns debauchery, and excesses of every kind, usury, avarice and pride, slander and calumny, covetousness, hypocrisy, the thirsting after worldly goods; it ordains on the contrary, alms-giving, filial piety, gratitude towards God, fidelity to engagements, justice, specially towards orphans and without respect of persons, chastity and decency even in words, the ransoming of captives, patience, submission, benevolence, forgiveness of injuries, the

returning of good for evil, and the walking in the path of virtue not with the view of obtaining the approbation of the world, but for being acceptable to God."

Rev. Bosworth Smith M. A.,

"By a fortune absolutely unique in history Mohammad is a threefold founder—'of a nation, of an empire, and of a religion.' Illiterate himself, scarcely able to read or write, he was yet the author of a book *which is a poem, a code of laws*, a book of common prayer, and a Bible in one, and is revered to this day by a sixth of the whole human race as a miracle of purity of style, of wisdom, and of truth. It is one miracle claimed of by Mohammad—his 'standing Miracle,' he called it; and a miracle indeed it is."

The Herbert Lectures.

"The law of Islam contains admirable moral precepts, and, what is more, succeeds in bringing them into practice and powerfully supporting their observance."

Sir Edwin Arnold M. A., K.C.I.E.C.S.I.

The soul of Islam is its declaration of the Unity of God; its heart is the inculcation of an absolute resignation to His will.

Ameena Agnes Deaves.

Islam is a beautiful religion and those who keep the precepts must be living as near to God as it is possible for mankind to do and thereby find peace.

M. S. Baboona.

Christianity is Commercialism. It says, God must have His pound of flesh and then forgive. Islam is Universalism. It says, God's love knows no measure, no metre. It is unqualified, unbounded, wide as the wide world.

Ahmed J. Michael.

Now that I have studied the religion (Islam) I make bold to say that Islam is the religion after which I was so long hankering, and which thanks Lord, I have at last found to my great consolation and peace of mind. For what is Islam after all but *Peace*—Peace with God and men, with the Creator as well as His creatures.

James A. Spornle.

Islam teaches the Unity of God. Other religions have taught the same, but not so emphatically and persistently as in the simple confession of the followers of Mohammad.

Pierrs Craibtles.

Mohammad, thirteen hundred years ago, assured to the mothers, wives and daughters of Islam a

rank and dignity not yet generally assured to women by the laws of the West.

Rev. Murray T. Titus.

Islamic brotherhood is a social and spiritual fact. Islam is not only a faith, it is a legal system and a social system as well. Islam does possess a brotherhood which is a unifying factor amid the clashes of colour, race, nationality and class. Islamic fraternity is a constant challenge to Christians.

**The Popular Encyclopedia (Division) VII,
p. 326**

'The language of the Quran is considered the purest Arabic, and contains such charms of style and poetic beauties, that it remains inimitable.' Its moral precepts are pure. A man who should observe them strictly would lead a virtuous life.

Dean Stanely, (Eastern Church) p. 279

'Within a confined circle the code of the Quran makes doubtless a deeper impression than has been made on Christianity by the code of the Bible.'

W. Irving, Mohammad, p. 208

'The Quran contains pure, elevated and benignant precepts.'

Rev. J. Davenport.

"Among many excellences of which the Quran may justly boast are two eminently conspicuous; the one being the tone of awe and reverence which it always observes when speaking of, or referring to the Deity, to whom it never attributes human frailties and passions, the other the total absence throughout of all impure, immoral, and indecent ideas expressions, narratives &c. blemishes, which it is much to be regretted, are of too frequent occurrence in the Jewish Scriptures. So exempt, indeed, is the Quran from these undeniable defects that it needs not the slightest castigation and may be read, from beginning to end, without causing a blush to suffuse the cheek of modesty itself."

Rev. Professor Robertson.

"It (the Quran) is most unsparing in its condemnation of envy, hypocrisy, hatred, pride, vain-glory, uncharitable judgments, and such like, and as emphatic in insisting on the virtues of patience, gratitude, sincerity, and the fear of God."

Encyclopedia Britannica Vol. XVI, p. 599

"The contents of the different parts of the Quran are extremely varied. Many passages consist of theological and moral reflections. We are reminded of the greatness, the goodness, the righteousness of God, as manifested in nature, in history, and in revelations through the prophets, especially

through Mohammad. God is magnified as the one, the All-powerful. Idolatry, and all deification of created beings, as the worship of Christ, as the son of God, are unsparingly condemned."

Sir W. Muir.

"The Quran abounds with arguments drawn from Nature and Providence, with a view to prove the existence of God as the Supreme Ruler and enforces His sovereign claim on the obedience and gratitude of mankind. The retribution of good and evil in the world to come, the obligation to follow virtue and eschew vice the duty and happiness of the creature in worshipping and serving the Creator, and such like topics, are set forth in language of beauty and vigour abounding often with real poetry, Thus, also, the reasonableness of the Resurrection is taught by many forcible considerations and especially by the analogy, so striking in southern climes, of the earth long dry and dead, quickened suddenly into exuberant life by the copious rain from heaven."

Rev. G. Margoliouth.

"The Koran admittedly occupies an important position among the great religious books of the world. Though the youngest of the epoch-making works belonging to this class of literature, it yields to hardly any in the wonderful effect which it has produced on large masses of men. It has created an all but new phase of human thought, and a fresh type of character."

The wonderful reforms effected and extraordinary successes achieved by Islam are not only the events of the past but it is doing the same now in Africa.

MUNSHI PREM CHAND, M. A.,

How Islam spread in India.

Munshi Prem Chand M. A. writes in the *Medina*:—

It is not true that Islam was spread by sword. No religion can be propagated by swords. If any such means are adopted to spread any religion, that religion will not survive long. The real cause of the spread of Islam in India, was the tyranny of caste Hindus over the untouchables and depressed classes. The Buddhists in their glorious days tried to remove the caste distinctions and they succeeded to some extent. With the downfall of Buddhism and the revival of Hinduism the old tyranny of high castes was begun afresh. The high caste Hindus began to adopt measures for taking revenge on the low castes and the latter who had to a certain extent enjoyed equal rights during Buddhist regime refused to surrender their newly acquired rights. They no longer regarded themselves as in any way inferior to caste Hindus. A struggle ensued. At this time Islam appeared in India with its new principles of equality and universal brotherhood. Islam recognises no distinction between rich and poor, high born or low born. The moment a low caste Hindu embraced Islam he ceased to be impure and untouchable. He could enter mosque and pray along with any other Muslim. He could dine at the same table with

a Sayid Muslim. It raised him in the estimation of high caste Hindu who before his conversion would not condescend to mix with him. A Muslim would freely shake hand and associate with any one. He would not bother himself about any body's caste, birth or parentage. Islam teaches that all Muslims are bothers and equal. Muslims received the untouchables with open arms. Village after village joined the fold of Islam. In those villages where the oppression of the caste Hindus was greatest Islam spread with greatest rapidity. Kashmir Assam, Eastern Bengal became Muslim. Even to-day the untouchables revere Muslim saints and observe Mohurram ceremonies. They look upon the Muslims not as aliens but as believers. It is a pity that even to-day the caste Hindus cannot change their mentality.

Islam never spread by sword. It spread because it taught that all persons are equal.

It is necessary that we should forget the wrong teachings of history. Muslims whom we regard as aliens are really the deliverers of man-kind.

(The New Times 9-11-37)

Rev. Bosworth Smith, M. A.,

"Also to the effects of Islam when first embraced by a Negro tribe, there cannot, when viewed as a whole be any reasonable doubt. Polytheism almost instantaneously, sorcery with its attendant evils gradually die away: human sacrifice becomes a thing of the past. The general moral elevation is

most marked ; the natives begin for the first time in their history to dress, and that neatly. *Squalid* filth is replaced by some approach to personal cleanliness; hospitality becomes a religious duty; drunkenness instead of the rule becomes a comparatively rare exception. Though polygamy is allowed by the Quran, it is not common in practice. And, beyond the limits laid down by the prophet, *incontinence* is rare, chastity is looked upon as one of the highest, and becomes, in fact, one of the commoner virtues. It is idleness henceforward that degrades, and industry that elevates, instead of the reverse. Offences are henceforward measured by a written code instead of the *arbitrary caprice of a chieftain*, a step as every one, will admit, of vast importance in the progress of a tribe. The Mosque gives an idea of architecture at all events higher, than any the Negro has yet had. A thirst for literature is created, and that for works of science and philosophy as well as for commentaries on the Quran.

.....Of course, enormous traces of heathenism were left, and are still left, in various parts of this area, and it is mainly among these that, at this day Mohammadan Missionaries are meeting everywhere with a marked success which is denied to our own. We hear of whole tribes laying aside their devil worship, or memorial *Fetish*, and springing at a bound, as it were, from the very lowest to one of the highest forms of religious belief—Christian travellers with every wish to think otherwise, have remarked that the Negro who accepts Mohammadanism acquires at once a sense of the dignity of human nature not commonly found even among those who have

been brought to accept Christianity.....The Rev James Johnson, a native clergyman, and a man of remarkable energy and intelligence as well as of very Catholic spirit deplotes the fact that of the total number of Mohammadans to be found in Sierra Leone and its neighbourhood, three-fourths were not born Mohammadans, but have become so by conversion, whether from a nominal Christianity or from Paganism.

Mungo Park.

"The beverages of the pagan Negroes are beer and *wعاد*, of which they frequently drink in excess. The Mohammadan converts drink nothing but water."

Rev. Edward Blyden.

"If these Christians who are so unmeasured in their *denunciation* of Mohamadanism could travel as I have travelled, through those countries in the interior of West Africa, and witness, as I have witnessed the vast contrast between the Pagan and Mohammadan communities, the habitual listlessness and continued deterioration of the one, and activity growth physical and mental, of the other; the capricious and unsettled administration of law, or rather absence of law, in the one, and the tendency to order and regularity in the other; the increasing prevalence of ardent spirits in the one, and the rigid sobriety and *conservative abstemiousness* of the other—they would cease to regard the Mussalman system as an *unmitigated evil in the interior of Africa.*"

Lawton.

As a religion the Mohammadan religion, it must be confessed, is more suited to Africa than is the Christian religion; indeed, I would even say, that it is more suited to the world as a whole.

The achievement of the Moslem faith enjoys, I maintain, a definite superiority, in proof of which may be cited Moslem abstinence, sense of fraternity, condemnation of usury, and *recognition of prophets other than its own*. Its quality may be summed up by saying that it takes man as he is, and, while it does not pretend to make a God out of him, seeks to regulate his conduct so that at least he shall become a good neighbour,

Miss Hamila Murgurete Lee.

I cannot understand why Islam should be misrepresented as belief full of superstition by a class of Protestant and Catholic Ministers and their congregations, when they themselves are bound and fettered in creed and dogma and forms and ceremonies which remind me more of pagan Egypt three thousand years ago than of the twentieth century. Consider myself very fortunate in having found something so much more reasonable.

Sir Charlos Edward Archibald Hamilton.

There is no religion that is so maligned by the ignorant and biased as in Islam, yet if people only knew it is the only true solution for the problem of

socialism, inasmuch as it is the religion of the Strong for the Weak, that rich for the Poor.....

Islam teaches the inherent sinlessness of man. It teaches that man and woman came from the same essence, possess the same soul, and have been equipped with equal capabilities for intellectual, spiritual and moral attainments.

I do not think I need say much about the Universal Brotherhood of man in Islam. It is a recognised fact.

Sir Thomas Carlyle.

Above all things, it (Islam) has been a religion heartily believed. These Arabs believe their religion and try to live by it. No Christian since the early ages, or perhaps only the English Puritans in modern times have ever stood by their Faith as the Muslims do by theirs,—believing in wholly, fronting time with it and eternity with it.

Rev. Lacy O'Leary'D. D.

Declares to the world, to the Christian world especially :—" History makes it clear, however, that the legends of fan:tical Muslims sweeping through the world and forcing Islam at the point of the sword upon the conquered races, is one of the most fantastically absurd myths that historians have ever repeated."

Sword and Religion.

"The Koran is powerful enough to conquer the hearts. To propagate their religion the Muslims need not sell their garments and buy swords and cannons from the Christians."

Gibon.

"A pernicious tenet has been imputed to the Mohammadans, the duty of extirpating all other religions by the sword. This charge of ignorance and bigotry is refuted by the Quran, by the history of the Mussalman conquerors, and by their public and legal toleration of the Christian worship."

Dr. Khalid Banning.

"At the time of the British occupation of India the Muslims constituted but a tenth of the entire population, whereas today they constitute a good fifth—facts which discredited the statement that Islam has been propagated by the sword."

Rev. G. Margoliouth.

"Research has shown that what European scholars knew of Greek philosophy, of mathematics, of astronomy, and like sciences, for several centuries before the Renaissance, was roughly speaking, all derived from Latin Treatises ultimately based on Arabic originals; and it was the Koran which, though indirectly, gave the first impetus to these studies

among the Arabs and their Allies. Linguistic investigations, poetry, and other branches of literature, also make their appearance soon after, or simultaneously, with the publication of the Koran, and the literary movement thus initiated has resulted in some of the finest products of genius and products of genius and learning."

Intellectual development of Europe.

"Europe has continued to keep out of sight our scientific obligations to the Mussalmans. Surely they cannot be much longer hidden. Injustice founded on religious rancour and national conceit cannot be perpetuated for ever."

Andrew Crichton, LL. D.

Their (The Muslims') Schools and academies were the shrines at which the barbarized nations of the West rekindled the torch of Science and Philosophy.

In the Colleges of Cordova, Sevil, France, Germany and England drank from the copious fountain of Arabian literature. In short, without exaggerating the labours of the Arabs, it may be said that we are indebted to them, not only for the revival of the exact and physical sciences, but for most of those useful Arts and inventions that have brought so total a change and given so beneficial an impulse to the literature and civilization of Europe.

Encyclopedia Britannica.

"Mohammad is the most successful of all Prophets and religious personalities."

George Bernard Shaw.

"I have always held the religion of Mohammad in the highest esteem because of its wonderful vitality. It is the only religion, which appears to me to possess that assimilating capability to the changing phases of existence which can make itself appeal to every age. The world much doubtless attach high value to the predictions of great men like me. I have prophesied about the faith of Mohammad, that it would be acceptable to the Europe of tomorrow, as it is beginning to be acceptable to the Europe of today. The Medieval ecclesiastics, either through ignorance or bigotry, painted Mohammadanism in the darkest colours. They were in fact trained to hate the man Mohammad and his religion. To them Mohammad was Anti-christ. I have studied him—the wonderful man and in my opinion, far from being an Anti-Christ, he must be called the Saviour of humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it, the much needed peace and happiness.

Extracts from HOLY QURAN

AND TRADITIONS ALSO TENETS FROM OTHER RELIGIONS.

Some Special Topics concerning the Muslims—

Prayers from Holy Quran, Prophetic Prayers,
Daily Prayers, Fasting, Zakat and Haj,
Zikre Ilahi.

Propagate Islam most peacefully.

Muslim Rulers in India.

Babur the Great Mogal Emperor's will.

Charters granted to followers of other religions.

Conditions of Muslims before the establishment
of British Government in India.

Fate of Muslims after the attainment of Swaraj.

Will the Muslims hearken to the call of Islam?

Muslim organisation.

Economic uplift of Muslims.

Sayings of Hazrat Ali, peace be on him.

Some Special Topics concerning the Hindus—

The Holy Quran and the Vedas compared.

Aryan Teachings from Satyarath Prakash.

Cow Sacrifice according to Hindu shastras.

Hindu caste system and Swaraj.

Untouchables and Dharma.

Disease of untouchability and its infallible
antidote.

Future of Aryas.

Future designs of Hindu Politicians.

Status of women in Hinduism (By a Hindu
gentleman).

Religious persecutions as sanctioned by shastras.

Some Special Topics concerning the Christians—

A grand Christian invention.

Christianity's enormous enterprise in India.
Some extracts from Bible regarding the Unity of God.

What does Jesus Christ peace be on him say about himself?

Do the Christians follow the teachings of Jesus Christ?

Some of the Bible prophecies fulfilled in Islam.
Status of women in Islam and Christianity.

Religious wars as enjoined and sanctioned by Bible.

An advice to the Christians.

Some further Topics concerning—

Kings, Officers, Judges, Merchants, Neighbours etc.,

The main object of human existence.

Secret of happiness.

Who can acquire Paradise in this and the next world?

Place of religion in a nation's life (By President Coolidge).

The way to peace among religions.

Believe and respect the Divine Messengers of all the religions.

Love all people and do good to all of them.

Lead peaceful life by obeying the Government under which you live.

Theosophy.

These are only a few Topics out of 163.

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The Secretary

ANJUMANE TARRAQI ISLAM,

